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THE CHURCH RECORD.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 188.]

CANON XXVI.

OF THE DUTY OF MINISTERS IN REGARD TO EPISCOPAL VISITATIONS.

The first canon on this subject was the XI. of 1789, in these words:

1789. It shall be the duty of ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the bishop of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same, and shall deliver to the bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens, to give information to the bishop of the state of the congregation under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the bishop, at the stated meeting of the Convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

Under the first clause of this canon, a question practically important, presents itself. It is this. Should the bishop ever confirm any but those who are on the minister's list, and after preparation by him, are presented for the rite? Now though this canon does not in *express terms*, forbid the bishop to confirm any but those so presented; yet its spirit is violated by the administration of the rite to such as are not brought forward by the minister of the parish. The canon very properly considers the clergyman, resident in his cure, and personally acquainted with the members of his congregation, as being most likely to know the fitness or unfitness of individuals for confirmation. And in addition to his knowledge, gathered from his ordinary daily observation, it puts upon him the duty of obtaining more particular information, by requiring of him the special labor of preparing candidates, for some time before the bishop's visit. He can lawfully present none but such as are previously instructed as to the rite; and he must furnish the bishop with a list of those so presented. To what purpose is he to furnish this list? surely not to communicate the *number* merely of those who may be confirmed; for this purpose *names* are not necessary. The names were required by this canon, because by a law already considered, the bishop was bound to return these names to the General Convention,* inasmuch as the clergyman was not then required to enter the persons confirmed on his parish register. He is *now*, however, required to do so, and yet he must furnish the Bishop with a list of *names* by the existing law. Is it not, then, reasonable to suppose, that the law intended the Bishop to be guided by the list?

Let us suppose the case of an individual, whom the clergyman of the parish had conscientiously refused to enter on his list, or to present. Should the Bishop, in the face of the whole congregation, confirm that person against the minister's known will, and thus bring him into contempt among the people of his charge? It is true, the minister may be unreasonable or prejudiced, and may therefore very improperly refuse to present a fit person: but, in such case, let him be dealt with according to law. He is liable to discipline: the godly and wholesome admonition of his Bishop, may bring him to a better mind. If he obstinately persists in a plain case, to present a fit person, can there be a doubt that it furnishes a proper ground for presentment and trial? Surely not. And if it be not a plain case, the bishop should pause before he brings one of his clergy into that contempt which must destroy his usefulness. But, we ask, where is the clergyman) dependant, as ours are, upon the laity for their bread) who is likely to refuse to present a fit person? The danger lies in another direction: the temptation is to present too readily, and we can conceive of nothing but a strong moral courage, prompted by a conscientious sense of duty, which, in the great majority of cases, would induce a clergyman to refuse to present.

But, it may be supposed, that as it is one of a bishop's prerogatives to administer confirmation, as it belonged to him before this canon was made he is not to be restrained in the conscientious exercise of one of his functions. Now on this subject a very dangerous mistake seems to be gaining ground. The practice of early bishops, is often referred to under the imposing names of *antiquity* and *primitive usage*, to sanction the acts of modern Episcopacy; but it seems to be forgotten, that *the usage of regulating the exercise of a bishop's functions by certain fixed rules is as ancient as the office of a bishop*. There is as much of venerable antiquity in the custom of making *laws*, for bishops, as there is in making *bishops* themselves. It may be safely affirmed, that since the days of the Apostles they never were left, with no guide, but their own discretion. A law cannot indeed be made wholly to *prevent* a bishop from doing a bishop's appropriate duty; but the history of the Church is full of legislation, to regulate the *mode* in which he shall perform that duty. The right of ordination belongs to a bishop—it was his from the beginning, he would very properly treat with utter contempt any canon which professed to take it from him, and give it to deacons for instance; but who from this fact supposes that the rights and prerogatives of our Episcopate, are violated, because our portion of the Church of Christ forbids a bishop to ordain until certain prerequisites are complied with? One bishop may consecrate another; but for how long a time has it been a law in the Church, that *three* bishops should join in a consecration?

It therefore does not infringe upon a bishop's right to confirm, to say that the evidence of fitness in the candidates shall be determined by a special and competent agent, and that on his report only, the bishop shall ordinarily act. We say ordinarily, because this law relates only to organized parishes: if a bishop in his travels should meet with a layman where there is no church or congregation, and such layman should ask for confirmation at his hands, he would doubtless administer it, if upon inquiry he found the applicant to be a fit recipient.

The next canon passed on this subject was the twenty-first of 1808, which in the words of that already set forth as having been made in 1789, with a single verbal addition. In the second clause, the words, *or vestry*, are inserted after the word *church-wardens*. It is therefore unnecessary here to reprint the canon of 1808.

The present law of the Church is to be found in canon XXVI. of

1832. SECT. 1. It shall be the duty of ministers to prepare young persons and others for the holy ordinance of confirmation. And on notice being received from the bishop, of his intention to visit any church,

* Vide canon XXV. of this volume: the law of 1804.

which notice shall be at least one month before the intended visitation, the minister shall give immediate notice to his parishioners individually as opportunity may offer; and also to the congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present for confirmation, such persons as he shall think properly qualified; and shall deliver to the bishop a list of the names of those confirmed.

SECT. 2. And at every visitation it shall be the duty of the minister, and of the church-wardens or vestry, to give information to the bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

SECT. 3. And further, the minister and church-wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the bishop, at the stated meeting of the Convention of the diocese, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

The first section of this canon, it will be remarked, is stronger than that we have already considered, and confirms, we think, the views already presented, for, by implication at least, the power is here given to the parish minister of judging what persons are "properly qualified:" and such only shall he "be ready to present."

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CANON XXVII.

OF EPISCOPAL CHARGES AND PASTORAL LETTERS.

The first canon on this point was made in 1808, and is precisely in the words of canon XXVII. of 1832, which is now the law of the Church, and is as follows:

1832. It is deemed proper that every Bishop of this Church shall deliver at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

Here it is to be remarked, that matters belonging to the *spiritual* part of the bishop's duties are brought into view; and hence, respectfully and reverently looking upon the office in its spiritual aspect, the canon uses not authoritative language, declaring as in other cases, *thus shall it be;* but contents itself with the simple intimation that *it is deemed proper*, that certain things should be done. The bishops themselves assented to the propriety, for they assisted in making the canon; and to their honor be it said, that such an intimation as this, has always had, in their eyes, the force of the most positive terms of enactment.

CANON XXVIII.

OF PAROCHIAL INSTRUCTION.

The first law on this subject was canon twenty-second of

1808. The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church.

This is the only canon that has been enacted on this point, with the exception of canon XXVIII of 1832 which is in precisely the same words; and it is scarcely necessary to add, that the duty here enjoined is in accordance with the the usage of the Christian Church from a very early period. We will only add that it is an usage which Sunday school instruction was not designed to supersede.

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CANON XXIX.

OF THE DUTY OF MINISTERS TO KEEP A REGISTER.

Canon XV of 1789 comes first under our notice.

1789. Every minister of this Church shall keep a register of baptisms, marriages and funerals within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner, as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church membership of those who may have been admitted into this Church by the holy ordinance of baptism.

And further, every minister of this Church, shall within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except those who, on due enquiry, he shall find to have been baptized in this Church: or who, having been otherwise baptized, shall have been received into this Church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint act of the parties and of a minister of this Church; whereby such persons shall have attached themselves to the same.

In 1808, this canon was adopted verbatim; being made the 40th in the revision of that session; and it continued to be the law until the canon of 1832 was passed, which is the present law of the church.

1832. SECT. 1. Every minister of this Church, shall keep a register of baptisms, confirmations, communicants, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the convention of the diocese where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church membership of those who may have been admitted into this Church by the holy ordinance of baptism.

SECT. 2. And further, every minister of this church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

This canon calls for no remark.

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CANON XXX.

OF THE ELECTION AND INSTITUTION OF MINISTERS INTO PARISHES OR CHURCHES.

The first legislation of the church on this subject, was in the seventeenth canon of 1789.

1789. It is hereby required, that on the induction of a minister into any church or parish, the parties shall deliver or cause to be delivered to the bishop, or to the Standing Committee of the diocese or district, notice of the same in the following form, or to this effect:

We, the church warderns, (or in case of an assistant minister, (We, the rector and churchwardens,) do certify, to the Right Rev. (naming the bishop) that (naming the person) has been duly chosen rector (or assistant minister, as the case may be) of (naming the church or churches.) Which certificate shall be signed with the names of those who certify.

And if the bishop, or the Standing Committee, be satisfied that the person so chosen is a qualified minister of this church, he shall transmit the said certificate to the secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

But if the bishop or the Standing Committe be not satisfied as above, he or they shall, at the instance of the parties, proceed to enquire into the sufficiency of the person so chosen, according to such rules as may be made in the states respectively, and shall confirm or reject the appointment, as the issue of that enquiry may be.

It will here be remarked, that the *induction* of a minister, seems to have been considered as a matter of course, if, indeed, it were not meant ex-

pressly to require it by this canon. Our first inquiry, therefore, must be, into what *induction* means. The opinions which were entertained in the mother country, and the decisions which had there been made on matters of ecclesiastical law or usage, up to the severance of these colonies by the revolution, were, as far as applicable, held to be the guide for the Church of England here: and though the independence of the United States dissolved the connexion, it evidently did not destroy the prevailing opinions among churchmen, as to matters and usages, touching the Church. Our branch of the Catholic Church, in establishing her system of polity, must therefore obviously have commenced her career with opinions, feelings, and habits, all derived from her former association with the Church of England. To the common and canon law of England, we must therefore look, if we would fully understand the origin of much of the law of our own Church.

Most, if not all, of the churches in England, in early times, having been built by lords of manors on their demesnes, or by other individuals, "of common right," from the beginning, the power was held by the courts of law to belong to the founder or maintainer of the church so built, to nominate the individual who should minister in such church, and receive for his support, such revenues as the endower had bestowed for the maintenance of the clergyman. This power of nomination is termed an *advowson*, and is defined to be, "the right of presentation to a church or ecclesiastical benefice."*

This right, however, has always been subject in its exercise to *one* limitation; viz., that the individual nominated by the patron, or person holding the advowson, should be *canonically qualified*.—It has long been held therefore, that it is not sufficient for the patron, simply to say to the individual, take possession of the church under my gift; but as bishops were known and recognised in the English Church as, overseers of the clergy, possessing the power of discipline; for many centuries it has been deemed essential, that there should be a *presentation* of the candidate by the patron, *to the ordinary or bishop*, that his canonical qualification, might be ascertained. As to the time when this rule of presentation, was finally determined to be essential, the learned differ; some holding that originally, the patron's deed to the minister, was all sufficient, up to the reign of Henry II. and others again contending, that the practice of presentation is as old as the establishment of Christianity, in Great Britain. All seem to concede, however, that it has been the law from the middle of the twelfth century.†

If satisfied upon examination of the presentee, the bishop next *admits* him; that is, receives him as a fit person to serve the cure to which he has been appointed. And upon such admission, it appears sometimes to have been the practice for the bishop to give the presentee *investiture* by delivery of a ring; which, to this day, is said to be the usage in one of the Welsh dioceses.‡ This, however seems not to have been the general usage.

Leaving, therefore, investiture out of view, as a nonessential, the next step of the bishop, is *institution* of the clergyman thus admitted. This right of institution, may be exercised by the bishop himself in person, or he may, by his fiat, delegate his power therein, to another; as for instance, his vicar general, commissary, or chancellor; and the jurisdiction of the bishop, in this matter, is not *local*, it follows his person wherever it goes, so that he may institute any where. The ceremony of institution is this:—The clergyman to be instituted, kneels before the institutor, holding in his hand a written instrument, under the Episcopal seal, containing the words of institution; and this instrument thus held, the institutor reads aloud.* The effect of this act is, to confer on the person instituted, the *jus ad rem*, the inchoate and imperfect right, bringing with it certain legal advantages and privileges;† it gives to him also every *ecclesiastical* power, but it does not convey any *temporal* right; it does not confer the *jus in re*, the complete and full right of property.‡ To do this, as the freehold is to pass to the clergyman, thus promoted, he must have *actual corporal possession*. Nothing short of this, by the English law as now existing, and as it existed when this canon of the American church was made, will vest the property completely in the clergyman; and this brings us to the last step, viz., *induction*.§

At a time when writing was but little used, corporal investiture of lands, was resorted to as a notorious act, likely to preserve the memory of the transfer of an estate. The corporal tradition of lauds however, not being always convenient, a symbolical delivery of possession, was allowed at an early period, as by the solemn delivery to the grantee in the presence of witnesses of a turf or twig, or some other symbol. This custom, there can be little doubt, gave origin to the practice, upon induction, of a solemn act, whereby the clergyman was put in possession of the church, to which he had been presented; it was his actual entry upon his freehold.

The ordinary or bishop, having given to the party instituted, a mandate to the archdeacon, or some other person, to induct him, the ceremony is described as being usually in the following form:—The inductor takes the person to be inducted by the hand, and lays it upon the key, or upon the ring of the church door; or, if the key cannot be had, or there be no ring upon the door, or if the church be in a state of dilapidation, then on any part of the wall of the church or churchyard, and says to this effect: "By virtue of this mandate, I do induct you into the real, actual, and corporal possession of this church, with all the rights, profits, and appurtenances, thereto belonging."—After which, the inductor opens the door, and puts the person inducted into the church, when he usually tolls the bell, to make his induction public, and known to the parishioners.‖

Such, then, was the English law, at the time the canon before us, was made; and it may well be doubted (as the subsequent legislation of our Church, on this subject, will show,) whether even the technical difference between institution and induction, was then very well understood. One thing is certain; there never could have been, in this country, a compliance with all the formalities we have set before the reader; for there was no patron to present, and no ordinary to whom presentation might be made; there had never been a formal institution and induction into any Church, in the land. No right to receive the profits of a living, could have been conferred, for there were neither tithes, nor endowments, from which such profits were to arise. Something else beside the right to reap pecuniary profit, resulted however, from induction; it was the legal right of the incumbent for the time being, to the possesion, and consequent control of the house of God, in which he ministered; and probably, nothing more was meant by our legislation, in the use of the term induction, than to express the opinion, (derived from what they had often heard was the English law;) that the control of the church edifice, was confided to the minister who was duly inducted.—This canon made therefore an effort to supply some of the forms, necessary to an induction; in lieu of presentation by a patron, it made the church wardens and vestry a *quasi* patron, and substituted their notice of the election of the minister, in place of presentation; while the bishop or standing committee, were required to be satisfied that the person elected, was "a qualified minister of this church."

Whatever errors of opinion may have existed among them, as to the effect of this act, three things seem to have been clearly within their *intention*, in framing this canon; first to provide the way of accomplishing something which they called induction; secondly, as in England, to allow no one to be inducted, but one shown to be canonically qualified, to the satisfaction of the bishop, and thirdly, to give to the inducted minister, all the benefits of induction, which the peculiar situation of our churches and country, would allow; pecuniary profit from any fixed source of ecclesiastical revenue, being out of the question, no other privilege remained, but that of control over the church edifice; and with the common opinion then entertained of the effect of induction, in this particular, it can hardly be doubted that they designed, as far as they could, to confer such control.

[TO BE CONTINUED.]

☞ Our attention has been kindly called by our brother, the Rev. Mr. Verren, to two slight errors occurring in our last paper on the canons. Following our authority, (a sketch of the church du St. Esprit,) we stated that the Rev. Mr. Albert returned to France, and that Mr. Peneveyre was a pastor at Lucerne. Mr. Verren informs us that the first-named gentleman died in New-York, and the latter came from Neuchatel.

Practical Christianity.

EXCERPTA.

THE DANGER OF PROSPERITY.

As long as the waters of persecutions are upon the earth, so long we dwell in the ark; but where the land is dry, the dove itself will be tempted to a wandering course of life, and never to return to the house of her safety.

Many are not able to suffer and endure prosperity; it is like the light of the sun to a weak eye,—glorious indeed in itself, but not proportioned to such an instrument.

In the tomb of Terentia certain lamps burned under ground many ages together; but as soon as ever they were brought into the air, and saw a bigger light, they went out never to be rëenkindled. So long as we are in the retirements of sorrow, of want, of fear, of sickness, or of any sad accident, we are burning and shining lamps; but when God comes with his ανοχη, with his forbearance, and lifts us up from the gates of death, and carries us abroad into the open air, that we converse with prosperity and temptation, we go out in darkness; and we cannot be preserved in heat and light, but by still dwelling in the regions of sorrow.

If God suffers men to go on in sins, and punishes them not, it is not a mercy, it is not a forbearance; it is a hardening them, a consigning them to ruin and reprobation: and themselves give the best argument to prove it; for they continue in their sin, they

* 2 Blackstone, 21. † 2 Blackstone, 23.
‡ 1 Burns Ecc. Law 148.

* 1 Burns, Ecc. Law 150—151. For the form of the instrument, see Gibson, Appendix, 42.
† Gibson, 858. ‡ Ibid.
§ 2 Blackstone, 312. ‖ 1 Burns Ecc. Law, 156.

multiply their iniquity, and every day grow more enemy to God; and that is no mercy that increases their hostility and enmity with God. A prosperous iniquity is the most unprosperous condition in the whole world. When he slew them, they sought him and turned them early, and enquired after God; but as long as they prevailed upon their enemies, they forgat that God was their strength, and the high God was their redeemer. It was well observed by the Persian ambassador of old; when he was telling the king a sad story of the overthrow of all his army by the Athenians, he adds this of his own; that the day before the fight, the young Persian gallants, being confident they should destroy their enemies, were drinking drunk, and railing at the timorousness and fears of religion, and against all their gods, saying, there were no such things, and that all things came by chance and industry, nothing by the providence of the supreme power. But the next day, when they had fought unprosperously, and, flying from their enemies, who were eager in their pursuit, they came to the river Strymon, which was so frozen that their boats could not launch, and yet it began to thaw, so that they feared the ice would not bear them; then you should see the bold gallants, that the day before said there was no God, most timorously and superstitiously fall upon their faces, and beg of God that the river Strymon might bear them over from their enemies. What wisdom, and philosophy, and perpetual experience, and revelation, and promises and blessings cannot do, a mighty fear can; it can allay the confidences of bold lust and imperious sin, and soften our spirit into the lowness of a child, our revenge into charity of prayers, our impudence into the blushings of a chidden girl; and therefore God hath taken a course proportionable; for he is not so unmercifully merciful as to give milk to an infirm lust, and hatch the egg to the bigness of a cockatrice. And therefore observe how it is that God's mercy prevails over all his works; it is even then when nothing can be discerned but his judgments, for as when a famine had been in Israel in the days of Ahab for three years and a half, when the angry prophet Elijah met the king, and presently a great wind arose, and the dust blew into the eyes of them that walked abroad, and the face of the heavens was black and all tempest, yet then the prophet was most gentle, and God began to forgive, and the heavens were more beautiful than when the sun puts on the brighest ornaments of a bridegroom, going from his chambers of the east. So it is in the economy of the divine mercy; when God makes our faces black, and the winds blow so loud till the cordage cracks, and our gay fortunes split, and our houses are dressed with cypress and yew, and the mourners go about the streets, this is nothing but the *pompa misericordiæ*, this is the funeral of our sins, dressed indeed with emblems of mourning, and proclaimed with sad accents of death; but the sight is refreshing, as the beauties of the field which God had blessed, and the sounds are healthful, as the noise of a physician.

The caresses of a pleasant fortune are apt to swell into extravagances of spirit, and burst into the dissolution of manners; and unmixt joy is dangerous; but if in our fairest flowers we spy a locust, or feel the uneasiness of a sackcloth under our fine linen, or our purple be tied with an uneven and a rude cord; any little trouble, but to correct our wildnesses, though it be but a death's-head served up at our feasts, it will make our tables fuller of health and freer from snare, it will allay our spirits, making them to retire from the weakness of dispersion, to the union and strength of a sober recollection.—*Bishop Taylor.*

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Hope is like the wing of an angel soaring up to heaven, and bears our prayers to the throne of God.—*Ibid.*

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ON THE HOPES OF MAN.

As a worm creepeth with her belly on the ground with her portion and share of Adam's curse, lifts up its head to partake a little of the blessings of the air, and opens the junctures of her imperfect body, and curls her little rings into knots and combinations, drawing up her tail to a neighborhood of the head's pleasure and motion; but still it must return to abide the fate of its own nature, and dwell and sleep upon the dust: so are the hopes of a mortal man; he opens his eyes and looks upon fine things at distance, and shuts them again with weakness, because they are too glorious to behold; and the man rejoices because he hopes fine things are staying for him; but his heart aches, because he knows there are a thousand ways to fail and miss of those glories; and though he hopes, yet he enjoys not; he longs, but he possesses not, and must be content with his portion *of dust;* and being a *worm and no man*, must lie down in this portion, before he can receive the end of his hopes, the salvation of his soul in the resurrection of the dead.—*Ibid.*

HATRED.

No rancour, no hatred of our brother: an innocent nature could hate nothing that was innocent. In a word, so great is the commutation, that the soul then hated only that, which now only it loves, i. e. sin.—*Dr. South.*

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ANGER.

Anger then was, like the sword of Justice, keen, but innocent and righteous. It did not act like fury, and then call it self-zeal. It always espoused God's honor; and never kindled upon anything but in order to a sacrifice. It sparkled like the coal upon the altar, with the fervors of piety, the heats of devotion, the sallies and vibrations of a harmless activity.—*Ibid.*

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JOY.

In the next place, for the lightsome passion of joy. It was not that which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good suitably applied. It commenced upon the solidities of truth and the substance of fruition. It did not run out in voice or undecent eruptions, but filled the soul, as God does the universe, silently and without noise.—*Ibid.*

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SORROW.

And, on the other side, for sorrow. Had any loss or disaster, made but room for grief, it would have moved according to the severe allowances of prudence, and the proportions of the provocation. It would not have sallied out into complaint or loudness, nor spread itself upon the face, and writ sad stories upon the forehead. No wringing of the hands; knocking the breast, or wishing one's self unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief; which speak not so much the greatness of the misery, as the smallness of the mind. Sorrow then would have been as silent as thought, as severe as philosophy. It would have rested in inward senses, tacit dislikes; and the whole scene of it been transacted in sad and silent reflections.—*Ibid.*

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FEAR.

It is now indeed an unhappiness, the disease of the soul; it flies from a shadow, and makes more dangers than it avoids: it weakens the judgment and betrays the succors of reason. It was then the instrument of caution, not of anxiety; a guard, and not a torment to the breast. It fixed upon him who is only to be feared—God: and yet with a filial fear, which at the same time both fears and loves. It was awe without amazement, dread without distraction. There was then a beauty even in its very paleness. It was the color of devotion, giving a lustre to reverence and a gloss to humility.—*Ibid.*

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GRATITUDE AND INGRATITUDE.

Gratitude is properly a virtue, disposing the mind to an inward sense and an outward acknowledgment of a benefit received, together with a readiness to return the same, or the like, as the occasions of the doer of it shall require, and the abilities of the receiver extend to. David in the overflowing sense of God's goodness to him cries out in the 116 Psalm, verse 12, "What shall I render unto the Lord for all his benefits towards me?" So the grateful person pressed down upon the apprehension of any great kindness done him, eases his burthened mind a little by such expostulations with himself as these: "What shall I do for such a friend, for such a patron, who has so frankly, so generously, so unconstrainedly, relieved me in such a distress; supported me against such an enemy; supplied, cherished, and upheld me, when relations would not know me, or at least could not help me; and, in a word, has prevented my desires, and outdone my necessities?" Ingratitude is an insensibility of kindnesses received, without any endeavor either to acknowledge or repay them. Ingratitude sits on its throne, with pride at its right hand and cruelty at its left, worthy supporters of such a state. You may rest upon this as a proposition of an eternal unfailing truth that there neither is, nor ever was any person remarkably ungrateful, who was not also insufferably proud; nor, convertibly, any one proud, who was not equally ungrateful. For as snakes breed in dunghills not singly, but in knots, so in such base noisome hearts, you shall ever see pride and ingratitude indivisibly wreathed, and twisted together. Ingratitude overlooks all kindnesses, but it is, because pride makes it carry its head so high. Ingratitude is too base to return a kindness, and too proud to regard it; much like the tops of mountains, barren indeed, but yet lofty; they produce nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon all the world about them. Ingratitude indeed put the poniard into Brutus' hand, but it was want of compassion which thrust it into Cæsar's heart. Friendship consists properly in mutual offices, and a generous strife in alternate acts of kindness. But he who does a kindness to an ungrateful person, sets his seal to a flint, and sows his seed upon the sand: upon the former he makes no impression, and from the latter he finds no production. The only voice of ingratitude, is, give,

give; but when the gift is once received, then, like the swine at his trough, it is silent and insatiable. In a word, the ungrateful person is a monster, which is all throat and belly; a kind of thoroughfare or common shore, for the good things of the world to pass into; and of whom, in respect of all kindnesses conferred on him, may be verified that observation of the lion's den; before which appeared the footsteps of many that had gone in thither, but no prints of any that ever came out thence.—*Ibid.*

THOSE that do but superficially taste of divine knowledge, find little sweetness in it; and are ready for the unpleasant relish to abhor it: whereas, if they would dive deep into the sea, they should find fresh water near to the bottom; That it savors not well at the first, is the fault not of it, but of the distempered palate that tastes it. Good metals and minerals are not found close under the skin of the earth, but below, in the bowels of it. No good miner casts away his mattock because he finds a vein of tough clay, or a shelf of stone; but still delveth lower, and passing through many changes of soil, at last comes to his rich treasure. We are too soon discouraged in our spiritual gains. I will still persevere to seek, hardening myself against all difficulty. There is comfort even in seeking hope; and there is joy in hoping good success; and in that success is happiness.—*Bp. Hall.*

HE that hath any experience in spiritual matters, knows that Satan is ever more violent at the last; then raging most furiously, when he knows he shall rage but a while. Hence, of the persecutions of the first Church, the tenth and last under Dioclesian and Maximinian, and those other five tyrants, was the bloodiest. Hence, this age is the most dissolute, because nearest the conclusion. And as this is his course in the universal assaults of the whole Church, so it is the same in his conflicts with every Christian soul. Like a subtle orator he reserves his strongest force till the shutting up: and therefore miserable is the folly of those men who defer their repentance till then, when their onset shall be most sharp, and they, through pain of body, and perplexedness of mind, shall be least able to resist. Those that have long furnished themselves with spiritual munition, find work enough in this extreme brunt of temptation; how then should the careless man, that with the help of all opportunities could not find grace to repent, hope to achieve it at the last gasp, against greater force, with less means, more distraction, no leisure? Wise princes used to prepare ten years before for a field of one day; I will every day lay up somewhat for my last. If I win that skirmish, I have enough. The first and second blow begins the battle but the last one only wins it.—*Ibid.*

HE that lives in God, cannot be weary of his life, because he ever finds both somewhat to do, and somewhat to solace himself with; cannot be over-loth to part with it, because he shall enter into a nearer life and society with that God in whom he delighteth. Whereas, he that lives without him, lives many times uncomfortably here, because partly he knows not any cause of joy in himself; and partly he finds not any worthy employment to while himself withal: dies miserably, because he either knows not whither he goes, or knows he goes to torment. There is no true life but the life of faith. O Lord, let me live out of the world with thee (if thou wilt) but let me not live in the world without thee.—*Ibid.*

Education.

[*For the Church Record.*]

REMARKS ON POPULAR EDUCATION.

NUMBER X.

ITS INADEQUACY AS AN INSTRUMENT OF PUBLIC VIRTUE.

[CONTINUED.]

THAT I may not seem to be fighting a man of straw, I must beg leave to refer to the evidence given in a previous number: that the whole system of education in our country, proceeds upon the belief that the *dissemination of knowledge* is, in itself, sufficient to reform the morals of the people, and promote that virtue, on which, alone, the public liberty and happiness are supposed to rest.

I referred to the debate before the Common Council in New-York, on the petition of the Roman Catholics, in which debate it was declared, and is published to the world, that:—"*The idea that we are bound in our common schools to teach religion, is a perfectly novel idea, to an* AMERICAN *mind.*" and "*If religion is taught in them, it is contrary to their design, and ought immediately to be abandoned.*"* And to show that this was not an inadvertent remark, thrown out in the ardour of debate, I quote the following passage from the "Report" of the Aldermen, on this subject:—"*Religion constitutes no specific part of the system of instruction in the schools.*"† Throughout this debate, and in the Report, it is at the same time contended, that sound morals are, and must be taught, in the schools; Religion being expelled, the morality must, of course, be the result of human knowledge. Says one of our most popular writers on education:—"The conviction, that not only the happiness of private life, but the security of our institutions, depends upon the *diffusion of knowledge*, pervades all classes. Nay, the opinion has gone abroad, that *education is the* ONLY *lever*, that can lift a community from the degradation to which the tendencies of human nature would drag mankind. *And who will deny that these opinions are founded in truth, or say that they impute to education an undue power?*"‡

Beaumont and Tocqueville, in their work on the Pen. System, in the United States, say:—"Some Americans believe that *Knowledge* and *Education* have a tendency to diminish crime;" on which the translator, Dr. Leiber, remarks in a foot note:—This "some Americans," ought to have been "all Americans," with the exception of a few of whom, however, we hardly know a single one."§

Mr. Edward Livingston, the celebrated jurist, contends for the same thing, and cites the small number of criminals among the boys in the *Boston schools*, as evidence of the great moral results to be expected from education.‖

In opposition to these views, I have attempted to show that the bible, as a revelation from God, and containing a system of doctrines, is the *only* sure basis on which to build morality and virtue; that there is no such connection between the intellectual and moral nature of man, as necessarily implies the improvement of the latter, in the cultivation of the former; and that all history testifies that the period in each individual nation most distinguished for its achievements in Literature and the Arts, has been also the period of its most dissolute and abounding vice.

I now come to modern times; and in passing, I may remark that, all that has been demonstrated of the early civilization, is equally true of Italy, from the latter part of the 15th to the middle of the 16th century; it was at once the era of her intellectual glory, and the period of her most atrocious and universal crime.*

The brightest era in the history of the French mind, commenced with the reign of Louis XVI.—A race of philosophers then arose, who, for industry, energy and talent, will not fall below a similar class of any age. They had proposed to themselves an object too, of sufficient magnitude and grandeur, to call forth all their talent and skill, and to prompt to the most unbounded zeal. It was no less than the political and social regeneration of France, Europe, and the world. The instrument with which they proposed to accomplish it, was *Knowledge*. This, in their philosphy, was the moral lever that was to raise men from the dust, and exalt them to their dignity. This, like the "tree of knowledge," in Eden, was to be the tempter's bait; by it they were to be enlightened, and exalted to be "gods':

> —— O fruit divine,
> . . . . . fit
> For gods, yet able to make gods of men:
> Taste this, and be henceforth among the gods,
> Thyself a goddess; *Par. Lost*, b. v. 70—5.

And the encyclopædists of France, and the illuminati of the continent, laid under tribute all the vast resources within their reach, for the accomplishment of their purpose. They subsidized the press, and through every channel of public address they poured the healing light of knowledge; they invented modes of access to all classes, so that the tract read by the king on his throne, found also its way to the fireside of the humblest subject in his dominions.

All France was converted into one great forum for the discussion of the great principles of liberty and human advancement; the boarding schools of misses, and the play-grounds of boys, were converted into arenas for the exhibition of champions in the cause of human freedom and mental disenthralment. Thus they labored to "enlighten" the people. But alas; it was found that the element of true light was not in their lamps. They exhibited brilliant corruscations of human genius and wit; but instead of a safe beacon-light, which was needed in the storm they had created, they were only 'ignes fatui'—false fires, that "led to bewilder, and dazzled to blind."

And as the

> —— Owlet Atheism,
> Sailing on obscure wings athwart the noon,
> Drops his blue-fringed lids and holds them close,
> And hooting at the glorious sun in heaven,
> Cries out, "Where is it?"

So they, shutting their eyes against the light of heaven, denied its existence, and "compassed themselves about with sparks of their own kindling," as the all-sufficient means of man's illumination. "It is stated, on good authority, that a little before the revolution, a numerous assembly of the French *literati* being asked, in turn at one of their meetings, by the president, "Whether there was any such thing as moral obligation," answered in every instance, that *there was not.* A professor was named by Chaumette, to instruct the children of the state in the mysteries of Atheism. De la Metherie, the author of a philosophical journal,

* Debate, p. 19 † Report of Spec. Com., Doc. No. 40, p. 561. ‡ Fireside Education, p. 19.
§ Beaumont and Tocqueville, p. 60.
‖ Letters to Roberts, Vaux., p. 1828., p. p. 14—15.

* Amer. Enc. Art. Italy. Tytler's Lects., vol. 2, p. 217—18.

when discussing the doctrine of crystallization, asserted, "that the highest and most perfect form of crystallization *is that which is vulgarly called God.*"* The national convention decreed "that all the churches should be shut up, and that any one who required them to be opened, should be arrested as a suspected person." The carved work of all religious belief and moral practice was cut down, and the inscription "*Death is an eternal sleep,*" was displayed in all the public burying grounds.

The consequence of the assertion of such principles, was such as might have been expected. It is written in characters of blood, and in crimes almost unparalleled in the history of the world.—"The kingdom appeared to be changed into one great prison; the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and the bayonet, and the stroke of the Guillotine." "Not less than three millions of human beings, in the short space of ten years, are supposed to have perished, *chiefly through the influence of immoral principles, and the seductions of a false philosophy.*"† And during the period when these atrocities were perpetrated, science was enlarging its boundaries, and knowledge more actively and widely disseminated than ever. Nay more; all the zeal, that animated these ruffians in the work of pollution and death, was ascribed by them to the illumination of philosophy, and the ardor that quickened them in the attempts to enfranchise society from the slavery of ignorance and social degradation. And here we have written out in broad, legible characters—distinct as if in sun-beams upon the margin sky, to be read and known of all nations, the result of *mental illumination unattempered by the moral influences of Christianity.* The philosophers of France, who attempted this great social and political regeneration of Europe, started with the same principle, that now pervades our whole system of popular education; all that was deemed necessary to correct the evils of man's social condition, was just to enlighten the intellect by the free dissemination of knowledge. The prayer of Ajax embraced all that was desired:—

'Dispel the gloom, the light, of Heaven restore.
Give me *to see*, and Ajax asks no more.'

The fruit of the tree of knowledge was to be the healing of the nations. Those who ate of this, should find themselves "exalted to be gods.—Thus they promised, and thus thay plucked and ate. But instead of finding it the

"—Wise, and wisdom giving plant,
* * * * *
——That in the day
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as gods;"‡

they found it like that which mocked the "crowd of ugly serpents," when—

——"greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flam'd;
——; they fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes."§

This effort, then, of social regeneration by mental illumination—by the diffusion of knowledge—has had most perfect trial of its virtue, on a sufficiently stupendous scale, within the memory of those now living. Such men as Voltaire, Mirabeau, Diderot, Helvetius, d'Alembert, Condorcet and Rousseau, entered into the grand scheme of mental disenthralment, with all the ardour of Frenchmen, united with great learning, genius and wit. The press was subsidized, and speedily the whole literature of the nation was steeped in the philosophy that was to prove a panacea for all their social and political disorders. The schools, the books, the weekly gazettes, and heavier reviews—all, all were laid under tribute, and converted into vehicles of truth and light for heralding the dawn of this new millenium. *It came.* But not like

"Another morn,
Risen on mid-noon;—"

but "cloud instead, and everduring night" came on them. It rose, a little cloud at first, the gathered exhalations of a few noxious hearts: but it spread, and possessed an attractive power, that drew up those dark materials to its bosom, which, when it broke, was, as if an avenging Deity, in one awful cataract of woe, had poured upon them all the vials of the Apocalypse. The living God they had voted out of existence; his written code they had burned in sacrifice to the gods of their own creation; his temples they had converted into scenic exhibitions of licentious enticement, and prostitution personified became the "god of their idolatry." They had written upon their grave stones that "death was an eternal sleep;"—which was at once the record of their blasphemy and the epitaph of their wisdom. Thus they "curs'd all human, and insulted all divine," until righteous Heaven, wearied out with their impiety, drew the avenging sword, and the Divine Nemesis, thundering the maledictions of an incensed God, swept them to the grave they had mocked, and to the retributions they had defied. "The miseries," says president Dwight, "which were suffered by that single nation, in the course of a few years, have changed all the histories of the preceding sufferings of mankind into idle tales. They were enhanced and multiplied without a precedent, and without end. It seemed for a season, as if the funeral knell of the nation were tolled, and the world summoned to its execution and burial."

Now, it will not do to say, that, these results were the fruits of Atheism and blind Infidelity, and had no connection with the means employed to diffuse intelligence, and enlighten the people; for, be it remembered, that KNOWLEDGE, in the calculations of those, who commenced this great social reform, as they called it, was deemed the all-sufficient element for the cure of their social and political disorders. It was to elevate and ennoble man, and to advance him to that state of perfection of which they deemed him susceptible. And, moreover, allowing that these dreadful results flowed, directly, from the teachings of Atheism, was not Atheism itself the result, the conclusion of the *denial of religious instruction as a necessary element in the regeneration of mankind?* And even if Atheism is supposed to have had no such connection, why did not this effort of human wisdom, this diffusion of knowledge and philosophy, produce those effects which are so confidently attributed to it? Why did it not neutralize the mortal poison of error, and save them, as it is supposed it will save us?*

The English Revolution of 1640 was as exciting and troublesome a time as the French Revolution of 1789. But the *religion* of the English patriots saved them from the mad excesses of the French radicals. True, "they executed their king; but with the stern patriotism of Brutus, who slew his best lover for the good of Rome, and not with the insane thirst for royal blood, that characterized the French regicides." They loved the king while they hated the despot. They reverenced the institutions and ministers of religion, while they disdained all spiritual domination. Their excesses were their calamity and not their crime; the effervescence of the spirit of liberty working itself clear of its impurities, and not the boiling of the alembic of hell, spreading pestilence and death all around it. And all this difference in favor of the English Revolution was the result of a *rational conscience enlightened by the Gospel. Christianity had purified their hearts while it enlightened their understandings.*

Coleridge, than whom, perhaps, no man of the age was better qualified to look to the secret causes of such an event as the French revolution, says: "We have learned to trace them back to the predominance of a *presumptuous and irreligious philosophy; to the extreme over-rating of the knowledge and power given by the improvements of the arts and sciences;* in short, to restlessness, presumption, sensual indulgence, and *the idolatrous reliance on false philosophy* in the whole domestic, social, and political life of the stirring and effective part of the community."*

And Dr. Dick, commenting on the progress of the arts and sciences during the atrocities of the French revolution, says: "While this circumstance shows that science may advance in the midst of irreligion—it proves, at the same time, that, *without being combined with religion, it cannot, of itself, meliorate the morals of mankind, or counteract the licentiousness of society.* And it cannot be denied, that the principles of Atheism and a false philosophy, which had *thrown off* its *allegiance to Christianity*, were the *chief causes* which produced the licentiousness and impiety which characterized the rulers and citizens of France under the "reign of terror."†

These things are written for our learning, that we should not deify KNOWLEDGE, and make it in our philosophy, not only power, but wisdom and virtue.

But let us now turn to England, and see what knowledge is doing for virtue there. About thirty years ago, Brougham and his whig coadjutors, thinking that they saw, in the fortunate condition of the American people, the results of intellectual education alone, commenced that series of measures which are now in such active operation for the diffusion of knowledge. The most powerful minds in the country, through the Edinburg Review, and other whig journals, were laid under tribute to awaken the popular mind, and urge forward the great cause of popular education. Lord Brougham next introduced into parliament a series of bills on this subject, which, though they were either lost, or so modified as to be of little or no direct advantage, had nevertheless, the effect to arouse the attention of the public and to prepare the way for accomplishing by voluntary associations, what they had failed to effect by parliamentary legislation. Hence the origin of the "Society for the Diffusion of Knowledge," and those various auxiliaries under the names of lyceums, debating clubs, reading societies, etc., which have spread over the entire kingdom. Practical books and popular treatises have been multiplied beyond all precedent, and being issued in a cheap form, have found their way to the fire-side of the humblest subjects of the empire.

* Dick on Society, p. 363.
† Ibid. ‡ Par. Lost, b. ix, 706.
§ Ibid, b. x. 560.

* I am aware that a great variety of *political causes* combined to produce this stupendous convulsion, but the argument is, that the *expulsion of religion* from the means taken to enlighten and elevate the nation caused these horrible excesses.

* Statesman's Manual, p, 44.
† Dick on Soc. p. 367.

What virtue there is in knowledge, dissociated from the enlivening truths of God's word, has here also been tried on a sufficiently grand scale, and with ample time to give us at least, some of its results. What are they ?

" The schoolmaster has been abroad," and if he has " made the tyrants tremble," has he also established the people ? Are they more happy from being made more moral and industrious ? Has this knowledge proved, or does it show signs, that it is likely to prove, a panacea for their social and political woes ? Has it given us the least intimation of its power to rectify the disorders of man's moral nature, and cause a less requisition upon prisons, chains, and gallows ? Has crime been lessening with the increase of knowledge ? On this subject we are enabled to speak with some degree of accuracy.

The parliamentary return, March 29, 1833, shows an increase of criminal committals which is altogether unprecedented. In 1812, there were 6576, which number by regular increments during twenty successive years, amounted in 1832 to 20,829. In Scotland and Ireland the deterioration in morals has yet been more appalling ;—crime in the former country, having increased in the same period four-fold, and in the latter, six-fold. " If things continue at this rate, (says a writer in a recent Review,) we shall have crime going on not as the *square*, but as the cube ; in twenty years, the criminals will be 60,000 annually in England ; in forty years, 180,000 ; in sixty years, 540,000 : in eighty years, 1,620,000 ; in a century, 4,860,000, or nearly a third part of the existing population "

To this I would add extracts from a charge to the grand jury at the Liecester assizes, contained in a late London paper, and for which I am indebted to a pamphlet entiled " Thoughts on Popular Education," by a citizen of Philadelphia. " In looking at the calendar of prisoners, his lordship (the presiding judge) observed—" He noticed only three persons who could not read and write, out of a calendar of twenty persons ; and the doctrine now promulgated was, that give the poor education, and you destroy crime. This had not turned out to be the case with the calendars before him, for he found that most of the desperate crimes had been committed by persons who are described as reading and writing well. He certainly never would discourage the idea of educating the poorer classes of society, but he would boldly affirm, that if the education was not founded on moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse. To give a *sound* education, moral and religious instruction must accompany it ; and however a number of conscientious men may talk, and advocate the one without the other, still, he would maintain, the design and effect intended by education would be lost, if the principle of connecting it with religious instruction is not adhered to. Education, without religious instruction, could not control the strong passions of the human race, and he had only to repeat, that the various calendars throughout the circuit, had plainly convinced him, that it would be far better to leave the community in ignorance, than to educate them without having for the ground-work our blessed revealed religion."

Such is the testimony of history as to the effects of education, dissociated from religion, upon the morals of society.

The *statistical* results on this subject will next be examined. C. D. J.

ERRATA.—In number eight, in speaking of Rousseau, instead of " writing *up* the laws," &c., read—writing *upon* the laws, &c.

Ecclesiastical Intelligence.

MAINE.

The Rev. F. C. Putnam has been appointed missionary, and recognized as the missionary at Bangor, Me.—*Spirit of Missions.*

MASSACHUSETTS.

The Rev. Silas Blaisdale has transferred his diocesan connections from Connecticut to the eastern diocese, and has accepted an invitation to St. James's Church, Amesbury, Mass. where all papers and letters may be directed.

Bishop Griswold preached, last Sunday, in Clappville, and confirmed two persons.—*Christian Witness.*

RHODE ISLAND.

The Rev. W. H. Newman, rector of the Church of the Ascension, Wakefield, and of St. Paul's Church, Tower Hill, Rhode Island, has accepted an invitation to the rectorship of Christ Church, Westerly, in that State.—*Ib.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—Fifth Sunday in Lent, March 28, confirmed 44 in St. Bartholomew's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy ; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton,

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany ; 4 P. M. St. Luke's Chapel, West Troy, Albany county. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, Second Sunday after Trinity, June 20, Williamsburgh, Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.—*Ibid.*

The Rev. Jasper Adams, D. D., having removed from this diocese to that of South Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.—*Ib.*

WESTERN NEW-YORK.

Bishop DeLancey held a confirmation in Trinity Church, Geneva, on Sunday morning, March 28th. Prayers were read by the Rev. Mr. Cooper, assisted by the Rev. Mr. Bourns, who read the lessons, and the preface in the confirmation office by the rector, the Rev. P. P. Irving. The bishop preached, and confirmed *eleven* persons.—*Gospel Messenger.*

NEW-JERSEY.

On Monday, March 22, in St. Stephen's Church, Willingborough, after morning prayers by the Rev. Mr. Wiltberger, rector elect, the bishop preached, and administered the Holy Communion. In the afternoon, the Rev. Mr. Wiltberger read prayers, and catechised the children, and the bishop examined them. In the evening, the Rev. Mr. Wiltberger read prayers, and the bishop preached and confirmed *five* persons.—*Banner of the Cross.*

PENNSYLVANIA.

Rt. Rev. Bishop Onderdonk administered the rite of Confirmation on Sunday morning last, March 28, to *twenty-six* persons in St. James' Church, and in the evening to *thirty-eight* in St. Andrew's Church.—*Episcopal Recorder.*

KENTUCKY.

We have received a copy of " An Act for the benefit of Shelby College and the Theological Seminary of the Protestant Episcopal Church in Kentucky." We find by this act, that the covenants and agreements entered into by the Convention of this diocese and the Trustees of Shelby College, have been ratified and confirmed by the Legislature of the State. As a literary institution, in connection with the Church, we wish it every success in the important cause of Christian education.

Mr. James M. Putney was admitted by Bishop Smith to deacons' orders in Christ Church, Lexington, on the fourth Sunday in Lent, March 21st. 1841. The candidate was presented by the Rev. Mr. Berkly, morning prayer was offered by the Rev. Mr. Winthrop, and the sermon preached by the bishop. It is understood that the Rev. Mr. Putney will officiate occasionally, as opportunity may offer, in Madison county, his present residence, for a few months, and then devote himself to the service of some one of the many parishes in Kentucky, where clerical services are so pressingly needed.—*Western Episcopal Observer.*

OHIO.

KENYON COLLEGE—PRESIDENT DOUGLASS.

President Douglass arrived at Gambier, the day before the close of the term last week. His connections, in the duties of an Engineer, with an extensive company in New-York, having been rendered unexpectedly difficult of completion by the increase of embarrassments in the business community of the east, have occasioned necessarily a delay in his coming to the sphere of his future labors, much greater than was anticipated. Meanwhile, however, the full course of study in the College has been vigorously sustained. The faculty is now very strong. President Douglass has had great experience in education and been most zealously enlisted in the effort to improve the literature and science of our country, by means of institutions combining the decided inculcation of Christian principles and duties, with the pursuit of secular learning. No less than sixteen classes, of as many successive years, at West Point, were trained by him, as he filled successively the Professorship of Mathematics, of Natural Philosophy, and of Military and Civil Engineering. Almost all the eminent scientific instructors, who were trained at that institution, were educated by him. Prof. Ross, of Mathematics at Kenyon College, who is universally considered as second to no mathematician or

instructor in America, was his pupil. So were the Professors who now occupy the three principal chairs at West Point. To the great devotion and skill of President Douglass in the cause of education, he adds the zeal of a devoted Christian for the highest interests of man, associated with the utmost kindness of manner and benevolence of disposition. The cause of literature and science in the West has received indeed, a great accession of strength in the person of this gentleman, and Kenyon College may well be proud of her President.—*Western Episcopal Observer.*

MISSIONARY INTELLIGENCE.—In the April number of the Spirit of Missions, we find the following items:—

The Annual Meeting of the Board of Missions is appointed to be held in St. James's Church, Philadelphia, June 16th. The preacher on the occasion is the Right Rev. S. Elliott, D. D., Bishop of Georgia. A missionary meeting is to be held on the second evening of the session of the board.

The Rev. Wm. Douglass, missionary, has been transferred from the station at Alton, Ill., to that at Tremont and vicinity, in the same State.

The Rev. L. P. W. Balch, has been elected a member of the domestic committee in place of the Rev. Wm. Richmond, resigned.

DUCK CREEK.—The domestic committee again make known their desire to procure the services of a teacher for the Oneidas at Duck Creek, Wisconsin; one who has the ministry of the Church in view. A very interesting communication from that mission has been given in a previous number.

WESTERN INDIANS.—The Rev. Solomon Davis is expected to set out about the 20th of the present month on his visit ot exploration to the Indian country, west of the Mississippi.

THE CHURCH IN INDIA.

The Bishop of Madras, as we are informed by one of our own bishops, thus writes, under date of 14 December last; "You will be gratified to hear that our beloved Church is arising like a great refresher in Southern India; and that, through God's blessing on the faithful labors of our clergy, a pure, sound, genuine Christianity, is making unquestionable progress throughout the country, wherever there is a chaplain or missionary."—*Banner of the Cross.*

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER VIII.

JEREMY TAYLOR.

A POET should be the critic of Jeremy Taylor, for he was one himself; and hence needs a poetic mind for his interpreter and eulogist. Bald criticism becomes still more barren, (by contrast,) when exercised on the flowery genius of the prince of pulpit orators. Taylor thought in pictures, and his ideas were shrouded in lovely images of beauty. His fancy colored his understanding, which rather painted elaborate metaphors, 'long drawn out,' than analyzed the complexity of a problem, or conducted the discussion of a topic, by logical processes. The material world furnished his stock of similes. He drew on it for illustrations, rather than seek them in the workings of his own mind. His descriptions are almost palpable. They have an air of reality. His Landscape is enveloped in a warm and glowing atmosphere: his light is 'from heaven.' His style is rich and luxuriant. He is all grace, beauty, melody. He does not appear so anxious to get at the result of an argument, to fix the certainty of a proposition, as to give the finest coloring to a received sentiment. He is more descriptive and less speculative. He reposes on the lap of beauty. He revels in her creations. The thirst of his soul was for the beautiful. This was with him, almost synonymous with the good, 'the first good and the first fair.' Is it not so? Is not the highest truth the highest form of beauty? Our common idea of beauty is more natural, and tinged with earthliness. But the platonic and spiritual conception is nobler and truer.

There was a period, when the volumes of Taylor lay comparatively neglected; when the Blair taste was dominant. This sensible but cold critic, does not even refer to Taylor in his lecture on pulpit eloquence. The present race of critics, unlike Blair, are for elevating Taylor as the very first of orators. Of pulpit orators, he is, indeed, the Chrysostom: but Burke holds the first, the highest place of all orators. With the poet's imagination, he had, also, the logician's art and the deep reflection of the philosopher. Burke had less multifarious acquisition, and his intellect worked all the better. Taylor had a vast quantity of useless learning, which had the ill effect of inducing a certain laxity of belief. I mean laxity in a good sense. He was *too* credulous. His faith, as well as his memory, was equally tenacious of all statements, whether well or ill founded. Bishop Heber notices this individual characteristic of Taylor, in his life.

Undoubtedly, Taylor is a first rate genius, of the descriptive kind. His strength lay in that. And his rank, too, was universal. He painted every scene and every varying phase of any one. He is Claude, Rubens, Rembrandt, and Raphael conjoined. He unites softness, richness, depth of shadow, and pure beauty.

Taylor has been called the "Shakspeare of Divinity;" a parallel that requires some limitation. If, by this, it be meant, that, compared with other preachers, he had a richer fancy, greater copiousness of poetic sentiment, and an unequalled profusion of beautiful metaphor, the praise is just; but, if it be intended to express, that, like Shakspeare, he was gifted with an union of wonderful and various powers, almost super-human, the criticism is extravagant, if not absurd. For,* in his printed works, we can find not a gleam of wit or humour; scarcely any talent for portrait painting, no profound depth of reflection, no nice observation of real life. We say this with no intention of undervaluing Taylor; but, only to show the folly of any close comparison between him and Shakspeare. We should rather say Taylor was the Spenser of Divinity. In a former paper we have called Temple a sort of prose Spenser. This phrase would apply with much greater force to Taylor, who was really a poet in prose. With Spenser, Taylor is eminently a descriptive writer. His imagination is pictorial; though, without the allegory of Spenser. He has the same bland amenity of sentiment, the same untiring particularity of description, the same angelic purity of thought, the same harmonious structure of composition.

Taylor is the painter: inferior to Barrow, in point of reason, and to Clarke, in reasoning: without a tythe of South's wit or epigrammatic smartness; less ingenious than Donne: he has a fancy and a style far more beautiful than any prose writer before his time, and perhaps since. It has been called "unmeasured poetry." The Edinburg Review and Coleridge, (critics wide apart) have joined in pronouncing his writings more truly poetic than most of the Odes and Epics that have been produced in Europe since his day. And Hazlitt, (surest critic of all) quotes a fine passage from a poem of Beaumont, which is apparently a translation of Taylor's prose into verse, and made too, merely by occasional transposition of the words, from the order in which they originally stood. Taylor is therefore, confessedly, a master of poetical prose. This term is sometimes, used by way of dubious praise; since most writing of the kind, is a wretched farrago of such tinsel and faded ornaments as would disgrace rag fair. Taylor's composition is of a quite different grain. His style is naturally poetic, from the character of his mind; he had that poetic sensibility of feeling that saw beauty and deep meaning in every thing. His imagination colored the commonest objects on which it lighted, as the bow of promise throws its tints over all creation: through this, as a veil every object appeared bright and blooming like the flowers of spring: or dark and terrible like the thunder-cloud of summer. Its general hue was mild and gentle,—he had a more genial feeling for beauty than for grandeur; though his awful description of the Last Judgment is stamped with the sublime force of Michael Angelo, or rather like Rembrandt's shadows, terrible with excess of gloom. In this grand picture are collected all the images of terror and dismay, fused into a powerful whole by his so potent art. It is first, a solemn anthem, a version of the monkish canticle; then you hear (in imagination) the deep bass notes of the *last* thunder that shall ever peal through the sky. You are almost blinded by the lightnings, that gleam in his style. Presently, a horrid shriek of despair (the accumulated wailing of millions of evil spirits) rises on the affrighted ear. And anon, the trumpet, with a silver sound is blown several times, and all is still. With what a subtle power this master plays on the conscience of his reader! He makes the boldest tremble—he magnifies, he reiterates, until the best of men shall think himself a fellow of the vilest!

Such, however, is not a scene congenial to Taylor's temper. In his description, he most affects the tender and pathetic notes of humanity. He plays admirably on every chord of passion; but on some much oftener, and more artfully than on others. He is both "a son of thunder, and a son of consolation." With all his power of terrifying the soul, he most loves to intreat its gratitude to God and the practice of religion. He takes delight in painting the innocence of childhood, the purity of virgins, the sacred mystery of marriage, the gentle voice of pity, the mercy of our Father, the love of His Son.

His landscape is oftener quiet and in repose, than savage or deserted. His favorite breezes are rather Zephyrs, than

> The wind Euroclydon;—
> The storm wind.

His florid genius, like his sweet disposition delighted in heavenly lays, and doubtless his piety was not a little the offspring of his temperament and genius.

Taylor in his pictures, further resembled Spenser in the prolixity of his style: dwelling on minute points and carefully finishing every trait. He had none of Milton's concise force, that paint-

* Dr. Rush speaks of his *conversation* as *having all the pleasantness of a comedy*, with all the usefulness of a sermon.

ed a picture by an epithet or a line. If Taylor had the building of Pandemonium, he would have occupied six times the space Milton took for its construction. Milton made it to 'rise like an exhalation;' Taylor would have expanded the line into a page, where each member of the sentence would have formed a series of steps leading from the foundation to the dome of the Infernal Hall.

It may be proper here to notice, a peculiarity of Taylor's illustrations—they are almost always *for ornament*: he does not employ a simile to clench his argument: he does not make even his fancy logical; but describes and paints for the pleasure of the picture. His similes, so delightful in the reading, must have been intolerably long for delivery. Public speaking requires greater compactness of mind than Taylor possessed, and yet, we hear of his wonderful success, which was not slightly heightened by a beautiful person; a face 'like an angel,' and an elocution that ravished all hearers with its swelling cadences and sweet intonations.

Taylor, in his frequent and curious quotations, is almost a Burton. A reason for this deference to foreign testimony may be gathered from the fact of the respect for authority cherished by the early divines. Just loosed from the Church of Rome, it was but natural they should cling to the first vouchers of the truth, the primitive defenders of the faith. Modern free-thinking and the fashionable doctrine of independency of opinion had not yet made those morning stars of the Church to rely too completely on their own internal light — they rather reflected and gave back the light from above. J.

THE PHILOSOPHY OF HISTORY—*in a course of Lectures, by Frederick Von Schlegel. Two volumes. D. Appleton & Co., New-York.*

Another of Appleton's beautiful reprints, is here. This house deserves great commendation, and the hearty thanks of the reading world, for the dress in which it sends forth its publications. No one, we suppose, would hold it accountable for every sentence in every book it republishes. If such be the responsibility of publishers, the work must stop, for alas! not even the best of books, no not "THE BOOK" itself, will satisfy every one.

But this house has published some very good books, and announces more continually, and therefore we earnestly hope book readers, and especially book buyers, will remember that we shall never be able to place good American editions in our libraries, but by encouraging publishers who, like Appleton & Co., are not afraid to incur expense in gratifying what the reader may, if he pleases, call literary luxury or extravagance. We wish all luxury and extravagance were as harmless. As to the book, we regret that our space does not permit us to speak of it in a full analysis. We would not here be understood to intimate that we find nothing to disapprove: but we do say, that the candid student, will find a large amount of learning and philosophical thought, to repay his labor. As to the literary life of the author, prefixed by the translator, that portion of it in which is related the departure of Schlegel from the Lutheran, and his admission into the Romish church, is penned in the spirit of a thorough partizan of Rome; and some of its statements, we think admit of question. This, however, does not concern Schlegel, who is a much greater man than his translator, and has here written much worth reading, that has no connexion with his views concerning the Church of Rome.

GODLY MEDITATIONS UPON THE MOST HOLY SACRAMENT OF THE LORD'S SUPPER: *by Christopher Sutton, D. D., late prebend of Westminster, with a preface by J. H. Newman, B. D.—New-York, D. Appleton & Co.*

After our remarks in the previous article, it is unnecessary to say any thing touching the typography &c., of this book. The publishers name is enough. Christopher Sutton was an eminently holy man and this book passed through thirteen editions in England, if not more. He held the sacraments of the Lord's supper to be "a holy mystery," and such it is. The mystery, in his view, consisted not, however, in the supposed miracle of "transubstantiation," deluding the very senses whereby God enables man to judge of a miracle; nor yet was there any mystery to him in the fact that the blessed sacrament was made by our Lord the means of strengthening and refreshing the soul of the devout and faithful recipient. But it was in his eyes a mystery which God has not seen fit to reveal, *how* the elements of bread and wine were made profitable in the sacrament to the soul of the faithful man; it was a deeper mystery still, that in *some sense* these elements were declared by Christ himself, to be his "body" and his "blood;" but he did not presumptuously rush upon the task of explaining the *modus in quo;* he undertook not to tell how they could, in any sense, become the body and the blood. He could adopt Calvin's language and say, "I am not ashamed to acknowledge mine ignorance in this mystery." Our readers shall be furnished, in our next, with a specimen of this book under our department of *Excerpta.* For the present, we have not space to say more.

TAYLOR'S NATURAL HISTORY OF SOCIETY: *New-York. D. Appleton & Co.*, 200 *Broadway.* 1841.

The volumes of Mr. Taylor's work, are of course, a very neat reprint from the press of the Messrs. Appleton. From the fact of the author's engaging in these enquiries, at the instance, and with the assistance of Archbishop Whately, we should have inferred their general ability and occasional acuteness.

We must, however confess, we think the subject was rather too much for any but a first rate mind; and such we should hardly, from the present work, conceive Mr. Taylor to be. The subject matter is, in some chapters, overlaid by the illustrations and foreign evidence. Still, it is, on the whole, a good book, without any noxious tendency, and containing a good deal that is positively beneficial.

POETRY AND HISTORY OF WYOMING. *Wiley & Putnam*, 1841.

Wyoming is our American Arcadia, a spot rendered classic by the elegant genius of Thomas Campbell. The present volume, includes the poem of Gertrude of Wyoming, handsomely illustrated with English plates; to which is prefixed a graceful sketch of the poetic life by Irving, a kindred genius. The larger portion of the volume is filled with an account, historical and descriptive, of 'the pleasant valley,' and its inhabitants. We have no doubt, the general circulation of this work, will tend greatly to increase the popularity of this charming region, in the eyes of summer tourists. The only fear is, that, by thronging the roads, and filling all the public houses in the place, they may convert a charming retreat, into a resort of noisy and unsatisfactory fashion.

Anthology.

GOD'S PROVIDENCE THE HONEST MAN'S FORTUNE.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Command all light, all influence, all fate,
Nothing to him falls early or too late.
Our acts our angels are, or good, or ill,
Our fatal shadows that walk by us still;
And when the stars are laboring, we believe
It is not that they govern, but they grieve
For stubborn ignorance: all things that are
Made for our general uses are at war;
Even we among ourselves, and from the strife,
Your first unlike opinions got a life.
O man, thou image of thy maker's good,
What canst thou fear when breath'd into thy blood
His Spirit is that built thee? what dull sense
Makes thee suspect, in need, that providence?
Who made the morning, and who plac'd the light
Guide to thy labors? Who call'd up the night,
And bid her fall upon thee like sweet showers
In hollow murmurs, to lock up thy powers?
Who gave thee knowledge, who so trusted thee
To let thee grow so near himself, the tree?
Must he then be distrusted? shall his frame
Discourse with him, why thus and thus I am?
He made the angels thine, thy fellows all;
Nay, even thy servants when devotions call:
O canst thou be so stupid, then, so dim,
To seek a saving influence, and lose him?
Can stars protect thee? or can poverty,
Which is the light to heaven, put out his eye?
He is my star, in him all truth I find,
All influence, all fate; and when my mind
Is furnished with his fulness, my poor story
Should outlive all their gaud — all their glory.
The hand of danger cannot fall amiss,
When I know what, and in whose power, it is:
Nor want, the cause of man, shall make me groan;
A holy hermit is a mind alone.
Doth not experience teach us all we can
To work ourselves into a glorious man?
Love's but an exhalation to best eyes;
The matter spent and then the fool's fire dies:
Were I in love, and could that bright star bring
Increase to wealth, honor, and every thing;
Were she as perfect good as we can aim,
The first was so, and yet she lost the game.
My mistress then be knowledge and fair truth;
So I enjoy all beauty and all youth:
And though to time her lights and laws she lends,
She knows no age that to corruption bends.
Friends promises may lead me to believe,
But he that is his own friend knows to live:
Affliction, when I know it is but this,
A deep allay whereby man tougher is
To bear the hammer, and the deeper still,
We still arise more image of his will;
Sickness an hum'rous cloud 'twixt us and light,
And death, at longest, but another night.
Man is his own star, and that soul that can
Be honest, is the only perfect man.

FRANCIS BEAUMONT.

SAPPHICS UPON THE PASSION OF CHRIST.

Hatred eternal, furious revenging,
Merciless raging, bloody persecuting,
Scandalous speeches, odious revilings,
Causeless abhorring;
Impious scoffings by the very abjects
Dangerous threatening by the priests anointed,
Death full of torment in a shameful order,
Christ did abide here.
He, that in glory was above the angels,
Changed his glory for an earthly carcase,
Yielded his glory to a sinful outcast,
Glory refusing.
Me, that in bondage many sins retained,
He for his goodness — for his goodness only —
Brought from hell torments to the joys of heaven,
Not to be number'd;
Dead in offences, by his aid revived,
Quicken'd in spirit by the grace he yieldeth:
Sound then his praises, to the world's amazement
Thankfully singing. FRANCIS DAVISON.

EVEN the best things, ill used, become evils; and contrarily, the worst things, used well, prove good. A good tongue used to deceit; a good wit used to defend error; a strong arm to murder; authority to oppress; a good profession to dissemble, are all evil: yea, God's own word is the sword of the spirit, which, if it kill not our vices, kills our souls. Contrarywise, (as poisons are used to wholesome medicine,) afflictions and sins, by a good use, prove so gainful as nothing more. Words are as they are taken; and things are as they are used. There are even cursed blessings: O, Lord, rather give me no favors, than not grace to use them. If I want them, thou requirest not what thou dost not give: but if I have them, and want their use, thy mercy proves my judgment.—*Bp. Hall.*

Topics of the Times.

From the New-York Review for April.

THE NATURE OF PARTY, AND THE FOUNDATION AND EXTENT OF ITS CLAIM UPON US.

This is a subject of the greatest consequence to us. The interests committed to our charge are so vast, and the elective franchise so general, that almost every man has an intimate personal connection with all party questions. The press of our age, and of this country in particular, teems with political writings. The reading of the largest portion of Americans consists almost exclusively of political matter. Politics, or we might better say party politics, have become, in our day a tremendous agent in the movements of society. No observer wishing to take a just view of the influences which are affecting the American people, of the forces which propel or agitate them, and not them only, but all the free nations of Christendom, should fail to study closely the origin, nature, uses and abuses of party.

If a stranger, ignorant of our political institutions, and conversant only with the general character of a civilized and Christian people, were to come among us during one of our general elections, he would perceive a new element moving society, of which he had before no conception; he would see this society in the most violent commotion, as if agitated by a tempest, and the land filled with complaints, denunciations, and reproaches; he would see thousands abandoning their usual occupations for the sole business of party politics, and the rest of the people all interested in it, conversing about it, and engaging in it daily; he would even see those strong natural ties, which unite men in a peaceful state, often broken asunder, and the citizens arrayed against each other, more like enemies than members of the same commonwealth. The phenomenon would arrest his attention; and how it would have appeared in the bosom of a peaceful state, or be reconciled with the order and sobriety of a republic, would seem to him the profoundest of political problems.

Parties are, nevertheless, inseparable attendants upon free governments. It is vain to expect uniformity of opinion. Human minds are too various and subject to too many different influences. Scarcely any two minds will come to the same conclusions upon the same facts. Then how few minds reason upon the same facts—some are not ascertained, or are imperfectly understood. So that what with honest mistakes, as to facts, and honest mistakes of reasoning, and the perverse influences, more powerful still, of interest and passion, it is not strange that the world presents an infinite diversity of opinions, and is split into parties, and sects, and factions. Opinions regulate the conduct. If men do not agree in their opinions, no more will they agree in their conduct. Guided by various views, they are ever pursuing different ends, or the same end by different means. Whenever, therefore, large bodies of men participate in the government of a country, they are prone to move in so many different directions, that concurrence upon public questions is almost hopeless. So one might have expected, and so history has proved it. There is in all popular governments a tendency to dissension, a tendency strongest in the most popular; for in such it is the province of all to participate in the management of public affairs, and to sit in judgment upon the conduct of the magistrates.

It is scarcely possible for the business of the state to be conducted in such a manner as to satisfy in any one instance all its members. Each new question, therefore, adds to the number of the dissatisfied, who soon come to outnumber the rest of the people; and it becomes a most difficult problem how to secure the concurrence of a sufficient number of voices to carry on the government in any direction. The first and most natural consequence of this general dissatisfaction is, to beget a desire in a majority of the people, not all, indeed, for the same reason, but, on the contrary, many for the most opposite and inconsistent reasons, to change the public servants, and through them some parts of the public policy.

Whenever the powers of the state are in few hands, it is not so difficult to produce a concurrence of voices, however great may be the real differences of opinion, for their interests lead them to some compromise. This is a matter of little difficulty whenever the subjects of the compromise are the interests of others. It is easier to make rules for the government of others than for ourselves, and the rights of others are not apt to stand long in the way of those who look to their own advantage. The mind may not be convinced, opinions may not be changed; but they are all waived for considerations and equivalents. When, however, the government is in many hands, whose legislation concerns themselves, all whose measures most nearly affect their own rights, and whose interests are the direct subjects of their own legislation, it is very difficult to bring about a concurrence, since, in such case, the sacrifice necessary is one not so much of opinions as of interests. It is for this reason, that in proportion as a representative government becomes more popular, what is called management becomes more difficult. In England, for instance, under the old system, before the passage of the Reform bill, the management of parliament, by the means of interest and patronage, was easily accomplished and well understood; but since the vast increase of the constituency consequent upon that event, it has become a very different and much more difficult matter; and we will venture to predict, that the difficulty will continue and increase, and that not only will the influence of the crown constantly lessen, but that it will be impossible for any government hereafter to command such majorities in parliament as former governments have done. So it has happened in all other governments; and it may be safely stated as the testimony of all history and all experience, that in proportion as the constituency is increased, the sources of disagreement and the chances of dissension are multiplied, and it is made a tenfold more formidable undertaking to carry on any administration or pursue any settled line of policy.

This tendency to diversity of opinion and divided action, not only interrupts the harmony of the political body, but it would lead to fatal consequences, to the anarchy and infinite confusion of society, were there not counteracting forces operating to check this centrifugal force. The effects we perceive in these great combinations, with more or less of cohesion, which are called political parties.

The process by which they are formed seems to be this. An individual finds himself, alone, powerless. The state is to be governed, not by his private will, but the union of many wills. He may not be able to bring others to adopt his views. Each person has his own, which he cherishes and maintains as earnestly as himself. In this state he falls in with one whose opinions come nearest to his own. In many points which both think important, they agree. So far they may be willing to act together, and to postpone the consideration of those about which they differ. A third person is found who in some respects agrees with these two. In like manner a fourth, and so on, till a large body is united upon some fundamental doctrines, some leading ideas. This is a party. Each member forbears to press some of his opinions, that all may unite upon a few principles.

In this manner several parties might be formed in a state. But success and power can be obtained only by a majority, and all these portions therefore would finally melt into two. Where the division between these two should be made, would depend upon the form of the government, or the nature of the institutions. Parties pre-suppose some government established. Dissatisfaction with the course of the government in the first bond of union. As soon as an opposition is thus formed, those whose opinions or interests incline them to the existing establishment are found to unite for its protection. Thus the government and the opposition are the first and the most natural divisions. We do not now refer to a struggle for office merely for the sake of office. But we refer to opposition founded upon some principle. In this manner a contest is begun. Each of these antagonist forces employs every power within its reach, one rallying against the government all the dissatisfied and the disappointed, and striving to extend the disaffection still farther; the other employing its power and its patronage, and appealing to loyalty and the fear of change, to maintain itself in power. Around these parties great interests are found; and men soon perceive that antagonist forces have arisen in the state, contending for its control. In the natural order of things, parties, which at first represent only principles, become allied with interests and classes. Then comes a state of things, such as we see in the constitutional governments of our times. History in fact teaches us, that in all mixed governments—or governments of checks and balances, as they are called—parties become linked with the great interests and classes of a country. Among the Romans, the patricians and the plebeians, in the Italian commonwealths of the middle ages, the Guelphs and the Ghibellines, in the constitutional monarchies of England and France, the representative and monarchical principles, and in America, the federal and the state authorities, divide and draw to themselves, all interests, all suffrages, all opinions.

The reason is obvious. Between the actual administration and the opposition, all power is divided. One or the other wields the government, dispenses justice, makes and executes the laws. No law can be enacted, nor measure of policy pursued, but through one or the other. Whoever, therefore, desires to influence the action of the government, whoever feels any concern in its policy, whoever uses his vote with a view to its control, must do so, in connection with one party or the other; in other words, must join one of them. That there should be at all times some indifferent persons, whose votes are cast, without any general views, or scarce a thought, does not affect the general question. Around these parties, as around a nucleus, will gather all the interests and all classes of the people.

Parties, therefore, are matters of compromise. The members do not all agree, and cannot, from the nature of their minds, all agree upon all public questions. Yet these public questions are all to be resolved by the government; and therefore by the

action of one party or the other. Every member of a party must submit to see his particular views and preferences, in some, and perhaps, in many respects, disregarded or thwarted by the party itself. But this is not just cause of complaint. It is inseparable from party by its very nature, which is a union of many understandings and many wills, agreed upon a few fundamental principles. To these principles, which lie at the foundation of the party itself, each honest member adheres, and has a right to demand adherence in others. Beyond these, his party rights and party duties do not extend. An honorable man is indeed often placed in a most difficult position. Some of the measures of his party he cannot approve; but the combinations of parties may be such, that if his party is defeated upon those measures, it will break in pieces. What is his duty in such circumstances? Must he support measures which he dislikes, for the sake of keeping it together? Is it better to defeat the particular measures, at the hazard of the existence of the party, and of course, the maintenance of its principles, or by supporting it, preserve its union, its power, and its capacity to maintain its principles, at the sacrifice, however, of his wishes in the particular instances. Such a question, like the question of rebellion against an established government, like the right of revolution, is not to be determined by general rules. Particular and extreme circumstances, necessity, the law of self-preservation, will justify, and little less than these will justify, such a step to a considerate mind. Parties, then, are a necessity. They cannot be avoided. With all their good and all their evil, they are indissolubly linked with the destinies of all free states. They are as inseparable from a free state as its freedom itself. Its parties and its freedom perish together. Liable to great abuses, and dreadfully abused in our times, they are undoubtedly; but they have their uses also. Let us compare them.

[TO BE CONTINUED.]

Miscellaneous.

Our readers will doubtless remember that a few weeks since we had occasion to explain our reasons for not having sought the Bishop's sanction to the publication of our paper. Among those reasons, one was the impolicy of placing the bishop in a position in which he might be held responsible for some production of the editor, that he had never seen. Though he might approve in general of the course of a paper, and in expressing such approval, mean not to commit himself to the support of every word in it: yet an unqualified sanction we thought, would give an indisputable right to any one aggrieved to hold him responsible, and this we deemed not desirable, as it might bring the Bishop into collisions painful to his own feelings as well as injurious to the Church.

When we penned our remarks we little thought that events would so speedily furnish sad confirmation of their truth. We advert to that confirmation now, not to justify our sagacity, for we really think that it required but little knowledge of human nature, to anticipate the results that we feared; but with feelings of sorrowful regret, to invite the attention of the thoughtful of all parties in the Church to an event which we think reads us a lesson not to be hastily disregarded. Better, far better that there should be no papers printed in our communion, than that they should array our bishops in an attitude of hostility toward each other.

But it is time to explain to our readers the circumstance to which we allude: and this we can best do by an extract from the last number of the "Episcopal Recorder."

Bishop M'Ilvaine to the Editor of the Churchman.

"Sir:—In your paper of February 27th, you devote some columns of editorial remarks to my late work on Oxford Divinity. You are so courteous as to head the article, with the title, '*The Romance of Gambier.*' You then illustrate that title, by quoting from the preface to the work, an extract containing some grave assertions of mine, concerning the history of certain views of justification, which, it was to be presumed, I had not made lightly, or without at least some plausible reasons. Of these assertions, you say, '*In justice to the Church, we do not hesitate to pronounce them a mere piece of romance.*' Your courtesy proceeds even further. '*The romance of Gambier,*' you say, '*has not even the common-place merit of being founded in fact. To do it justice, however, it does not lack for the marvellous.*" Your ridicule now assumes another mode. You speak in a spirit exceedingly intelligible, of '*the grand awakening of Justification by faith, according to the Gospel of Whitfield and Wesley, Newton and Scott, Simeon and Bishop M'Ilvaine.*" Then, of the book, the author of which you have so courteously treated, you take pains to tell your readers that you have never read it, because you were satisfied of the author's '*incompetence to point out the errors, if any there be,*' in the Oxford Divines. And the evidence of incompetency, you say, is 'the author's ALMOST HERETICAL charge' on Justification. But though you have not read the book; you had seen, you say, '*copious extracts*' from it, in the Gambier Observer, of the 13th instant. (You mean what is now the Western Episcopal Observer.) That is, you had seen the *preface;* for nothing more had appeared in the Observer, until after the 13th; and the preface furnishes not the least idea of the mode of argument pursued in the rest of the work.

"Now, sir, were it not for other matters in your remarks, I should not have taken the trouble to notice the above specimens of what is going on in the Church, under an editor, whose paper is formally announced as "*the official organ of the bishop of the diocese of New-York,*" *and as being "under his general direction aad supervision.*"

* * * * * * *

"You recently published in your paper of November 7th, a most abusive and abominable attack upon me, headed, "*Oxford Tracts, Charity Exemplified.*" You charged me with having refused to receive a person as a candidate for orders, "*because he had declined joining a tee-total society, and attending services where the liturgy was dishonored.*" When I requested you to state the grounds on which you published such statements, (which, by the way, had not one least approach to truth) you declined printing my letter, and answering its request for your grounds of charge, "*out of respect,*" *you wrote to me,* "*to my office, and regard to the honor of the Church, and because you did not want to be brought into such conflict with your superior*" as you foresaw would be the consequence.

* * * * * * *

"But let us ask again, why does your treatment so pain and mortify me? I answer, because of the painful consideration that the Churchman is so widely regarded as representing the clergy of the Diocese of New-York, and especially because it is "the *official organ* of the Bishop of New-York," and is under his avowed "*general direction and supervision,*" and therefore where it calls my charge "*almost heretical,*" it is the bishop of New York whom the bishop of Ohio must consider as thus speaking; and when it ridicules the writings of the bishop of Ohio as "*mere romance*" "*not even founded on fact,*" and as the work of a writer "*incompetent,*" and as containing "*a perversion of historical truth,*" it is not merely Dr. Seabury who is responsible, but it is his endorser and patron and director and supervisor, his protector in these things; it is the Bishop of New-York; who is just so much the more responsible for these expressions and charges, as his influence in giving them weight is greater; and so will he be held by the church as well as by myself.

* * * * * *

"But here I must say that I would not have spoken in this letter, touching the responsibility under which I hold the Bishop of New-York, for the conduct of the Churchman towards me; were it not that I have faithfully and respectfully and kindly tried in vain, by a private correspondence, to obtain from that bishop, some satisfaction, at least, some expression of regret for the abominable attack upon my *official proceedings*, in the case of the candidate above referred to. My first letter, he answered, by declining to be considered as responsible, in the way I held him to be, for such things in the Churchman; while not a word has he said, to indicate that, in the article complained of, he does not entirely concur. My second letter is, to this day, unanswered, though it was written nearly two months ago."

Now we hold that no true churchman, can do aught but grieve over the state of affairs here exhibited. Let him ask himself, what has produced it? and he will perhaps think with us, that harmony among our bishops is too valuable to be sacrificed to any one or all of the papers published in the Church. That Bishop M'Ilvaine should complain of the language applied to him, is surely not strange; nor is it singular that under the circumstances, he should view his brother of New-York as one who has aided, however undesignedly, in inflicting an undeserved wound on his sensibilities, both as a man and a christian minister.

For the Church Record.

THE CHURCH AT EVANSVILLE, INDIANA.

This church was commenced about four years ago with only some five or six Episcopalians: since that time a good plain brick church has been erected, with a fair prospect of extensive usefulness. But in consequence of the inability of some of our largest subscribers to pay their subscription, we are in great trouble, and the usefulness of the missionary of course greatly impeded. Will not our brethren in New-York and its vicinity, who may possess the ability, give something to a most deserving congregation, when four-fifths of the whole cost of our church have been collected at home? If aid should be rendered promptly in this time of need our church may be saved from the disgrace of a sheriff's sale, and the missionary be enabled to return to his labors with renewed zeal and energy.

Bishop Kemper says—"I earnestly trust that the appeal of the Rev. Mr. Lamon will not be in vain. Disinterestedness and a true self-sacrificing spirit have characterized his efforts. He and his people have done what they could. The kind aid of Christian friends, which is here affectionately solicited, will afford security and joy to one of the most promising stations in the diocese of Indiana."

Any contributions handed to the Rev. J. D. Carder, at the missionary rooms, No. 281 Broadway, will be thankfully received.

Mr. Lamon, the missionary at Evansville, acknowledges with gratitude the following donations to his church:

New-York.—Rev. Dr. Milnor, $5; Rev. Dr. Anthon, $5; Rev. J. D. Carder, $10; Mr. J. W., jr. $5; Mr. B. L. Woolley, $5: Mr. J. P. Stagg, $10; A Lady of St. Thomas' Church, $20; Cash, $1; Cash, $3.

Brooklyn.—Rev. Dr. Cutler, $2; Mr. H. M. Beare, 5; Mr. J. A. Perry, $5; Mr. C. W. Dunham, $2; Mr. J. S. King, $2; Mr. Wallin, 50 cts.

Library of the Record.

BOOKS AND PAMPHLETS RECEIVED.

FROM COLLINS, KEESE & CO.

Oxford Drawing Book.—A work of established and deserved reputation.

Olmsted's Introduction to Astronomy; A text book for the students of Yale College.

Olmsted's Compendium of Astronomy, containing the elements of the science, adapted to the use of schools and academies.

These are from the hands of one whom we have long known as fully competent to treat the subject to which they relate, and we cheerfully add, (though Professor Olmsted does not need it) our testimony to the general opinion of their merit.

Scenes from Real Life, by Lucy Hooper.—A notice in our next.

FROM H. & S. RAYNOR.

A beautiful edition of the *Book of Common Prayer*. We have not been able to examine it particularly, but are inclined to believe that none more free from error has been published in this country.

FROM APPLETON & CO.

Schlegel's History of Philosophy, 2 volumes.

Sutton on the Sacraments, 1 volume.

Taylor's History of Society, 2 volumes.

FROM THE AUTHORS.

"*The bush that burned with fire*;" a Sermon at the consecration of St. John's Church, Elizabeth Town, N. J., by the Right Rev. Bishop Doane.

The Rise and Progress of St. George's Church, Hempstead, L. I., by Rev. Dr. Carmichael, the Rector.

These are historical discourses, of which we purpose to speak in our next.

Third Annual Circular of the Astoria Female Institute. Rev. John W. Brown, Rector.

This is the circular of one of the best Female Schools we know, and those who are acquainted, as we are, with the peculiar fitness of Mr. Brown for his situation, will agree with us in our opinion of the school.

An Appeal to Parents for Female Education on Christian Principles, with a Prospectus of St. Mary's Hall, Green Bank, Burlington, N. J.—St. Mary's Hall is another very good institution for the education of young ladies, but of which we are not as well informed as of the preceding. The Rt. Rev. Dr. Doane is the patron of the institution, and as such it is under his pastoral care and supervision.

The Sovereignty of Mind, a Poem delivered before the Philomathæan Society of Pennsylvania College, by John N. McJilton.

The author of this production possesses poetic talent, as many passages in his book would show had we room for extracts.

"*The Northern Light*" is the title of a new monthly quarto of 16 pages, published at Albany, at the moderate price of one dollar per annum. It is devoted to "Free Discussion and Useful Knowledge," Miscellaneous Literature and General Intelligence." It is under the editorial supervision of six gentlemen, whose names are well known to the public, and who, in their new avocation, afford evidence of their ability to produce a periodical valuable for its statistical and other information.

Acknowedgements.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received—From Robert Ray, $2; P. E. F. M'Donald, 4; J. H. Contoit, 2; J. T. Adams, 1; E. W. Dunham, 1; Dr. M'Vickar, 2; J. Neilson, jr., 1; G. M. Ogden, 1; A. G. Rogers, 1; J. Wells, jr., 1; J. Delancy Walton, 5; J. Meigs, jr., 1; F. H. Trowbridge, 2; J. E. Johnson, 3; W. E. Wade, 1; W. Timpson, 1; Mrs. Burke, 2; Rev. Mr. Tenbroeck, 5; Joshua Jones, 2; H. C. Westervelt, 1; F. N. Kensett, 1; Geo. T. Fox, jr., 53; Jotham Smith, 2; P. A. Schemerhorn, 5; W. C. Schemerhorn, 2; L. Phillips, 1. By Richard Sill—from S. H. Journeay, 1. By W. A. Duncan—from Mrs. Robert Bartow, 15; W. F. Buckley, 3; J. N. Sayre, 2. By C. P. Burdett—from H. G. Griffin, 1; J. C. Vandervoort, 1; Elisha L Walton, 2; A. H. Northrupp, 1; S. R. Trowbride, 2; W. R. Lecount, 1. By W. H. Hobart, 10. By G. A. Jarvis, and C. C. Hoffman—from Mrs. L. M. Hoffman, 2; Jas. A. Edgar, 5; T. W. Ludlow, 5; A. T. Anderson, 3; E. White, 1; Isaac Coddington, 2; F. R. Tilyou, 3.

CHARLES TOMES, *Treasurer*.

New-York, April 6, 1841.

Advertisements.

REVIEWER REVIEWED.—Reviewer reviewed, or Dr. Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, and versus himself; by Philalethes.

A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents.

SWORDS, STANFORD & CO.
20 152 *Broadway*.

ST. PETER'S GRAMMAR SCHOOL, Peekskill, West Chester co., N. Y. This institution will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for while the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainright; the Rev. Messrs. Fortes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New-York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry and Beasly, New-Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841. 18

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 168 Duane street, opposite the Park
REV. ALDERT SMEDES, RECTOR.

Terms $250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

The house occupied by this institution is spacious and convenient, and in an open and very pleasant situation. The school room, being in the rear of the main edifice, is perfectly retired, and is one of the largest and most cheerful in the city. Having convenient recitation rooms connected with it, it is admirably adapted for its purpose. The number of teachers employed in this school, is such as to secure for each pupil, a thorough and minute supervision.

The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, devotes his whole attention to the labors of his school. He has only to add his conviction that it affords every facility for obtaining a thorough and elegant education; and to pledge to this end the untiring devotion of his family and himself.

New York, November 2, 1840. 1tf.

NOTICE TO SUBSCRIBERS.

☞ Mr. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection, to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New-York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The Publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read over and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate steel engravings; the frontispiece being a representation of *Christ blessing the bread*. The binding is in Turkey Morocco and Calf, plain and extra gilt, three sizes, *viz.*: 12, 18, and 24mo.

The Publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church, to their *new* editions (1841) of the Common Prayer Book, and solicit a comparison with any others. Published and for sale by H. & S. RAYNOR, 76 Bowery,

And also for sale at the principal Bookstores.
March 30, 1841. 6t

D. BRUNNER—*Protestant Episcopal Book Depository, No.* 1 *Charles st., Baltimore*, where is kept all the Sunday School Books, published by the Protestant Episcopal Sunday School Union; also a supply of Episcopal works always on hand. Also agent for the following periodicals:—Churchman, Church Record, Episcopal Recorder, Banner of the Cross, Southern Churchman, Western Episcopal Observer, Chronicle of the Church, Journal of Religious Education, and Children's Magazine.

Baltimore, March 27, 1841.

A LADY, a communicant of the Episcopal Church, wishes a situation as teacher in a ladies' school, or as governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria Institute, L. I.
March 30, 1841. 19—2t

PALMERS CHURCH HISTORY, 2nd Edition. The rapid sale of the first edition of this valuable book, has fully tested the public estimation of its value. The second edition is now in press, and will be ready prior to the first of April Orders from the clergy and laity respectfully solicited by

SWORDS, STANFORD & CO.
18 152 *Broadway*.

CHARLES A. FOCKE, Book Binder, respectfully informs his friends and the public, that he continues his business at his old stand 216 William street, (in the rear,) New-York, where he executes all descriptions of binding in plain and fancy styles, and with despatch.

N. B. Particular attention paid to rebinding of publfic and private libraries, music books, &c. &c. 12t

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GEORGE JARDINE, ORGAN BUILDER, Anthony street, next door to Broad way, New-York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. 21y

The Church Record.

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ALL communications relating to the business departmen of the paper, must be addressed to the publisher, (post paid.)

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